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OR

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BIOGRAPHY.

MEMOIRS OF Rev. SAMUEL STONE.

NOTHING more fully proved the religious sincerity of the first settlers of New-England, than their liberality in the support of ministers of the gospel. —Wherever they made a new settlement, they established a church, and chose a pastor, of the happy effects of which pious precaution, their decendants have largely participated. Poverty was never pleaded in excuse, nor fewness of numbers offered as a reason, why the gospel should not be preached at their expense. They ever rose superior to these prudential considerations, with the full persuasion that religious instruction is the first step toward national prosperity; and though subjected to want and hardship, they usually procured and supported two able ministers in every church, one of whom was styled pastor, and the other teacher. Like the poor widow, they threw in their mite without a grudge, and if a tenth were not sufficient, a fourth was as freely deposited for the honor and service of the sanctuary. Christians, at this day, who part with their hundredth with tardy reluctance, contemplate the liberality of their fathers with a frown of avaricious dislike, and attribute their abundant offerings to the Lord, to their too great zeal and superstition. In the midst of their accumulated wealth, the support of a single clergyman is considered a burden. They see their aged teacher, who has worn himself out in the service of his divine Master, labor without assistance at the altar, till nature has exhausted her powers. They see him faultering with fatigue, anxiety and exertion, without that quiet enjoyment, and occasional rest, to which old age is entitled, and which they secure to themselves, as a necessary provision for their temporal felicity.

Truly may we be said to have degenerated from the virtue of our ancestors, whose first object may too justly be called our last

concern. Hartford, in Connecticut, was settled by about an hundred persons, over whose spiritual interests, the Rev. Samuel Stone was ordained teacher, at Cambridge in Massachusetts, then called Newtown, on the 11th of October, 1633, on the same day in which the Rev. Mr. Hooker was ordained their pastor. One would suppose that in their destitute condition, they would have thought a single minister sufficient; but under the persuasion that virtue, morality and religion are of the first importance in society, they thought no precaution unimportant, and no expense too great, which contributed in the least degree to their promotion.

These settlers fled from Essex, in England, to the wilderness of America, to escape the religious intolerance which disgraced the church, during that period of national confusion and calamity. The most of them came over to to Newtown in 1632, and the next year their pastor and teacher, with several of their brethren arrived in America.

In 1631, Connecticut river was first discovered by Mr. Winslow, governor of Plymouth colony, who was led in search of it from a representation made to him by some Indians who inhabited its pleasant shores. Further discoveries were made upon this river the subsequent year, and in 1633, a trading house was erected a little below the mouth of Windsor river, by adventurers from Plymouth. A few months previous to this event, the Dutch had erected a fort in Hartford, on Dutch Point, as it is still called, with a design to be beforehand with the English, in obtaining possession of that fertile and delightful tract of country.

In 1635, settlements were commenced in Wethersfield, by people from Watertown, and in Windsor, by some of Mr. Wareham's congregation from Dorchester, and Wethersfield and Windsor were for several years called Watertown and Dorchester, from the usual propensity of emigrants to retain the names which were familiar to them in their native country.

The following year, the adventurers from Newtown before mentioned, with Mr. Hooker and Mr. Stone, made their way thro' the wilderness, with many hardships and difficulties, to Hartford, which bore the name of Newtown till the next year. Thus originated the colony of Connecticut from men of independent minds, many of whom were wealthy and reputable; yet they preferred liberty of conscience with all the dangers which threatened them, in an unexplored desert, to the wealth and luxuries of Europe, embittered by that religious restraint, which was imposed upon them with unreasonable severity. Their piety and resolution are worthy the imitation of their descendants. They were indeed strenuous concerning some subjects, which at this day are deemed too unimportant to be made the ground of serious contention; but those who haughtily censure and condemn their non-compliance and voluntary suffering, are either ignorant of human nature, or unacquainted with the history of the church at that critical period of error and oppression.—We are disposed to consider ourselves as the only correct stand-

ards of judgment and practice; to believe that men in every age and nation are influenced by the same motives, and actuated by the same prejudices of education, which regulate our own conduct, and with this opinion we proceed to condemn and approve, with the greatest inaccuracy and absurdity. From the fathers of New-England, originated the foundation principles of our present civil and religious institutions, whose excellency is asserted with the highest encomium. Among them were men of sound judgment, refined manners, and extensive literature, every way qualified to execute their noble designs, from which have resulted the highest benefits to mankind.

Mr. Samuel Stone, the subject of the following remarks, was held in high estimation among them for his piety and faithfulness, in the discharge of his ministerial duties, and for his discernment and wisdom, in the management of their difficult concerns. He was born at Hartford, in England, in the year 1603. At an early age, he became a member of Emanuel College, in Cambridge university, where his classical education was completed. Immediately on leaving the university, he commenced his theological studies under the pious and learned Mr. Blackerby, with a design to become a preacher of the gospel. Intent on the duties of his profession, he soon commenced his faithful labors in the vineyard of his Lord and Master, and obtained a convenient settlement as a lecturer, at Torcester, in the the county of Northampton.

Many of the persecuted nonconformists secured greater applause than Mr. Stone, who decidedly espoused their cause; for he either possessed not, or forbore to exhibit that fervid zeal, which, by dazzling the audience, leads them to wonder rather than to understand. His sermons were plain, practical and forcible. He was not swayed by bigotry nor enthusiasm, but discerned with accuracy, and trod with discretion, the path which he had sought out with sober approbation. He, indeed, incurred the odium attached to the puritans, but appears never to have been so officious, as to expose himself to arrest or punishment, under the laws made for the suppression of that numerous and increasing sect.

In 1633, he received an invitation from the followers of Mr. Hooker, to go with them to America, with which proposal he readily complied. They arrived in Boston towards the close of summer; and soon after, at Newtown, Mr. Stone regularly entered upon the duties of his office as teacher. In this capacity he officiated, during the life of Mr. Hooker, and whether longer is uncertain.

With regard to the duties of pastor and teacher, the following seems to have been the general opinion: the pastor's work consisted principally in exhortation, addresses to the passions, and practical application of divine truth to the heart and conscience. The pastor was principally concerned in the government and discipline of the church. In the teacher they had a professor of divinity, whose business it was to explain and defend the

Christian doctrines; to confirm the doubting, and refute the opposer.

Mr. Stone was admirably qualified for the post assigned him. His deportment was grave and exemplary. He was sober and discreet, and uncommonly strict in the observance of the sabbath. As a disputant, he acquired an unequalled reputation, from the accurate and logical method in which he arranged his arguments with force and perspicuity. His learning was extensive, and his genius original, which rendered him a desired and interesting companion to all men of talents and erudition.

In 1637, the year after his removal to Connecticut, Newtown was named Hartford, in honor of Mr. Stone, from the place of his nativity. He, at this time, seems to have possessed the undivided esteem of his people.—This year the colony declared war against the Pequots, and Mr. Stone was chaplain to the little army under Capt. Mason. This war was furious and bloody, and soon terminated in the total defeat and ruin of this savage tribe.

Though this good man experienced much comfort, in beholding the prosperity of the protestant churches in the new world; yet he lived to learn from painful experience, "that offences must come," that uninterrupted harmony in this jarring world is never to be realized, while avarice and ambition are the most powerful motives to exertion. He sustained an irreparable loss in the death of Mr. Hooker, in 1647, whose skill in church discipline was a powerful antidote against dissension. About ten years after a fire broke out in his church, which raged, with resistless violence for many years, and finally spread itself over the whole colony. It pertained principally to questions respecting the proper subjects of baptism and church membership, which topics have ever furnished ground for discordant opinion and even contention in the church of Christ. His spirit was sorely troubled by the sharpness and length of the contest, which continued to rage till moderated by legislative interference, and the removal of some of the most implacable, who were thereby induced to commence the settlement of other towns, particularly Hadley, in the state of Massachusetts.

In his family relations, Mr. Stone was amiable and exemplary. His house was an house of prayer. He strictly kept the evening before the sabbath, which was devoted to religious exercises, and particularly to reading and explaining to his household, those sermons which where prepared for the subsequent sabbath. He was an hospitable and sincere friend, a courteous and obliging neighbor, and a cheerful and entertaining companion.

Though he was a profound theologian, and an excellent scholar, he has left behind him but few evidences of his genius. He wrote a treatise styled, "A Discourse about the Logical Notion of a Congregational church," which was popular in the colonies, and was mentioned with high approbation by several English writers. His body of divinity, which was frequently consulted, and particularly transcribed by the young divines of that

period, has died in manuscript.

He kept an excellent theological school. He taught his pupils to preach rather than to declaim; and it was his custom to exercise their minds much on difficult points; for which purpose, he resolved the subject to a question of dispute—became an opponent till the problem was stripped of its appendages, and then resolved it with logical accuracy. In this way they were led to reason well, and form opinions for themselves, with the ability of defending them with judgment.

In 1657, the general court of Connecticut appointed Mr. Stone and three other ministers, delegates to the general council at Boston, where the subjects which had agitated his own church, were largely discussed, and decided in favor of admitting persons of regular life into covenant relation, that their children might receive baptism. The same principle was again recognized at a subsequent council held at Boston, in the year 1662, but was opposed by many learned and sensible ministers, and their churches, notwithstanding the general court passed a resolve, in which this practice was approved and recommended.

After the settlement of Hadley, in 1660, by the disaffected people from Hartford and Wethersfield, Mr. Stone's church was peaceable and harmonious. In the last years of his life, he found an happy refuge from the storm, which for a long time had perplexed and almost overwhelmed him. His labors were now acceptable, and he had the consolation of believing that his church and people would see many days of peace and prosperity after his decease.

Many of those who had been his companions in trial and in exile, had already finished their earthly course with triumph and hope; and this faithful servant of Christ was called, to the great affliction of his flock, to follow them on the 20th of July, 1663, at the age of 60 years, when he expired with the humble expectation of a peaceful and glorious immortality.

The following inscription was engraven on his tomb stone as a testimony of the affection and esteem of his bereaved congregation:

New-England's glory and her radiant crowne,
Was he who now in softest bed of downe,
Til glorious resurrection morne appeare
Doth safely, sweetly sleepe in Jesus here.
In nature's solid art and reasoning well,
Tis known beyond compare he did excell;
Errors corrupt by sinnewous dispute,
He did oppugne and clearly them confute:
Above all things he Christ his Lord preferd,
Hartford, thy richest jewel's here interd.

Con. Mag.

COMMUNICATIONS AND SELECTIONS.

ON THE IMPORTANCE OF EARLY PIETY.

(Concluded from Page 10.)

3dly. THERE are peculiar encouragements holden out to youthful piety in the Word and Providence of God.

The encouragements, which mankind have to seek God, are numerous and great. No age nor class of people can complain of any deficiency in this respect. But still there seem to be encouragements peculiar to the young. "I love them" saith the Lord, "that love me; and those that seek me *early, shall find* me." "Come ye children," saith David, by the spirit of God, "hearken unto me and I will teach you the fear of the Lord." Our Savior, whilst on the earth, appeared to be particularly pleased with the appearance of piety in children. When his disciples rebuked those, who brought little children unto him, he was much displeased, and said "suffer little children to come unto me and forbid them not; for of such is the kingdom of God." "And he took them up in his arms and put his hands upon them and blessed them." He appears also to have been much pleased with the children, who cried in the temple "Hosanna to the Son of David." But there is no way, in which God holds out greater encouragement to youthful piety, than by the measure, in which he bestows the gracious influences of his Spirit upon the young. As mankind are, by nature, all "dead in trespasses and sins;" as they have lost all spiritual life, and are completely under the dominion of spiritual death, nothing but the powerful influences of God, will ever be able to quicken again and bring them to that hatred of sin, and that love of holiness, which is absolutely necessary to fit them for heaven. These influences are especially promised to the young. God's promise to his covenant people is, "I will pour my Spirit upon thy seed and my blessing upon thine offspring." There are none probably, on whom this "Spirit" is not, in some degree, "poured out,"—with whom he does not, at times, strive, in order to convince them of sin, to show them their danger, and bring them to repentance. He may and often does strive with sinners of a more advanced age. But with youth he seldom fails to strive often, and to strive earnestly. May I not appeal to the experience of my young readers, for the truth of these remarks? Have you not, at times—have you not often felt the motions of this Spirit upon your hearts? Have you not felt that you were sinners; that sin was odious in the sight of God and justly exposed you to his wrath; and that your situation was dangerous and alarming? Have you not been afraid lest you should die, and go into the eternal world before

your peace was made with God; and have you not had a secret conviction on your minds that if you should die, in your present condition, you should be miserable forever? These impressions are produced by the Spirit of grace. Be cautious, I beseech you, how you resist the strivings of this Spirit, "lest haply ye be found even to fight against God." He has declared that his "Spirit shall not always strive with man." He becomes the enemy of those who "rebel and vex his holy Spirit." There is but one sin which shall never be forgiven and that is a sin against the Holy Ghost. Take heed to yourselves, that ye do not commit it; "for if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Cherish therefore the strivings of the Spirit. Yield to his guidance. Repent of your sins. Believe in the Redeemer and thus make your peace with God. How precious is the opportunity for doing this, which you now enjoy! When will you have a better? How many and how great are the encouragements and advantages peculiar to your age! These will soon be past never to be enjoyed more. Is it not then the dictate of wisdom to avail yourselves of the felicities of your present situation.

4thly. The danger of delay, in a concern of such moment, shows the importance of early religion. If religion is necessary to our everlasting well-being, it demands our immediate and diligent attention. It is the height of folly and madness to run hazards, in matters of infinite importance—where all, for time and eternity, is at stake. But this we do, when we neglect to embrace religion in youth and put off repentance to an advanced period of human life; for how uncertain is it that such a period will ever arrive! How constantly are our fellow-men around us, of all ages and conditions, dropping into the grave! The young die as well as the old. Nay many more die young than old.—The probability therefore, with respect to every young person, is greater that he will die in youth, than in old age. What folly then is it for any one to put off preparation for death, till he is old, when the greatest probability is that he will die before that period arrives.

But suppose that the young were secure of living, till they were old, it would be dangerous in the extreme to delay preparation for death, till that period arrives, for they may then be deprived of all opportunity and ability to make such preparation. They know not what changes may take place in their condition; or with what temptations they will be beset. They may be deprived of the means of grace, or of opportunities of profiting by them. They may be deprived of their reason. And, above all, God may withdraw the influences of his Spirit, without which they will in vain seek to make their peace with their Maker.

You see therefore, my young readers, that if you neglect to

improve the opportunity, for securing everlasting happiness, which you now enjoy, you may never have another. All before you is darkness and uncertainty. Hazard not your all—your eternal well-being on the possibilities of futurity. Embrace the gospel, and secure its rich blessings before it is too late.

"Seize the kind promise while it waits,
And march to Zion's heavenly gates."

"Give glory to the Lord your God, before he cause darkness and before your feet stumble upon the dark mountains, and while ye look for light he turn it into the shadow of death and make it gross darkness."

5thly. Youthful piety is enjoined by the express command of God. It is implicitly required in all those commands which require men to repent, embrace the gospel and serve God. So also in Eccl. xi. 9, 10, Rejoice O young man, in thy youth and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and in the sight of thine eyes; *but know thou, that far all these things God will bring thee into judgment.* In the beginning of the next chapter the command is explicit and peremptory. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." This command is of indispensable obligation. So long therefore as they neglect to embrace religion, they live in direct disobedience to a plain and positive command of God. Do they consider this? Do they consider what it is to live in perpetual disobedience to the Majesty of Heaven? If they continue to do this have they not reason to fear that God will finally say to them, when they begin to cry to him for mercy; "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind." Let them, then, devote to their Creator the morning of their existence, the flower and strength of their days.

6thly. In addition to all the weighty and important considerations, which have been mentioned, the young have another inducement to embrace religion in the days of their youth—it will conduce to their happiness in the present life. Young persons are prone to imagine, that, by embracing religion, they must almost renounce the idea of enjoying any more happiness in the present world. At least they generally think that their happiness, in the present life, will be greatly diminished. But in this they labor under a great mistake. We have the testimony of both God and Saints that religion will advance their happiness, in this life. The voice of inspiration declares, that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come"—that "wisdom's ways are ways of pleasantness, and all her paths are peace"—that "she is more precious than rubies," and "hap-

py is the man that findeth her." It declares that the wicked have no peace, but "are like the troubled sea, which cannot rest, whose waters cast up mire and dirt;" but that great peace have they who keep the law of God. With this concurs the testimony of saints both ancient and modern. All with one voice unite with David, in declaring, that, "in keeping thy commands there is great reward." Besides affording that peace, serenity and satisfaction, which nothing else can give, it will add to their respectability and usefulness, in the world, and enable them to support, with fortitude and equanimity, the various trials and afflictions of human life. Disappointment, pain, sickness, sorrow and death are the lot of humanity. They befal the saint in common with the sinner. But there is a vast difference in the means of support which they enjoy. Whilst the one is without consolation in affliction the other enjoys consolation which the world knows not of.

If therefore, my young readers, you would live happy, useful and reputable lives—if you would possess an approving conscience, be delivered from a slavish fear of death and enjoy the approbation of God—if you would improve the advantages of your condition, die in peace and be sure of a title to eternal life, "remember now your Creator in the days of your youth."

CLERICUS.

A CALL TO THE AGED.

BUT the sinner, being an hundred years old, shall be accursed—*Isa.* LXV. 20.

A solemn declaration to Sinners far advanced in years, and old in iniquity!—Age, though it acquire strength of constitution, intrepidity of mind, and a powerful guard against conviction, is no security against death, judgment, or a future state of misery. It is in fact, continually crowding the sinner nearer, and nearer these solemn scenes. It is a commissioner, to conduct him on his way to his final decision for eternity. And, yet, instead of preparing him for that most important trial, in general, it affects an opposite purpose. It sets him at a greater distance from the desirable object, than when first entering on the stage of life.

On this principle, old sinners have been considered, by some, as hardly belonging to the number of proper subjects for exhortation, warning, or reproof. At least, it has been considered, and very justly, that their reformation is very improbable. "Can the Ethiopian change his skin, or the Leopard his spots? then may ye also do good that are accustomed to do evil." But sinners, in this life, however advanced in age, or hardened in wickedness, are not beyond the reach of divine power, or of divine grace.

By the assistance, therefore, of my new colleague, the ADVISER, I address myself, once more, to Old Sinners. But in this my address, I shall make no distinction or discrimination between the openly vicious, and the more moral. For, at the last day, all will be treated as open enemies, who are not enroled in the catalogue of sincere friends to God.

When ye were young, I was a visitant, and labored with you

for your conviction; but on frivolous pretences ye evaded all my persuasions, reasonings, and exhortations, vainly insinuating that the seriousness, and gravity of religion, very ill became your age, activity, and youthful enjoyments. Thus ye deluded yourselves when young.

In the middle stage of life, I also continued to enforce my arguments on your minds; but, at that period, ye urged, as means of evasion, a multitude of family concerns, and more public avocations. Thus, "the care of this world, and the deceitfulness of riches *choke the word.*" One of you had bought a piece of ground, another had made a purchase of oxen, and a third, had married a wife, and none of you therefore could come; thus ye excused yourselves. "But they made light of it, and went their ways, one to his farm, another to his merchandise"—But what is the covert under which ye now take shelter? What are your arguments in favor of present neglect?—Your advanced age has wrested from you most of those, which you have heretofore improved. And for you to attempt a vindication of your present standing would be entirely vain, and serve only to aggravate your criminality.—Your days of youth, and of riper years, are passed away, and old age has succeeded. I well recollect that in your youthful days, when excusing yourselves for the present, you engaged to improve your advanced age in religion, and preparation for eternity. The time is now come—"The harvest is past, the summer is ended, and" ye "are not saved."—Your present advanced situation can admit of your enjoying but very few more addresses on this subject; and the present may be the last.—Your case is obstinate, in a sense desperate and demands powerful means. I *now*, therefore, address you, as criminals on the scaffold, with the executioner, at your side, ready to attend his orders, and fix your doom. The few moments which may intervene, are moments of grace, and, in this view, most precious. Such is your situation that whatever is done, must be done very speedily. When the house is wrapt in flames, for any one, within, to trifle, and hesitate, whether to make a speedy escape, or consign himself to the raging element, would be acting the part of a fool, or a mad man. Why then will ye delay, and hesitate when *devouring fire* is ready to break forth upon you. "Who among us shall dwell with the devouring fire; who among us shall dwell with everlasting burning?"—Remember that "Our God is a consuming fire."—And that he "is angry with the wicked every day.

Since you have advanced in life, and your hazard has been great in the extreme—when ye have most needed attention to the eternal interest of your souls, ye have been the most inattentive. My labors, and admonitions ye have neglected. Still, as a faithful monitor, I, once more, in this way, call upon you to hearken to the voice of Wisdom. "Doth not wisdom cry? and understanding put forth her voice?—She standeth in the top of high places, by the way, in the places of the paths. She crieth at the

gates, at the entry of the city, at the coming in at the doors. Unto you, O man, I call, and my voice is to the sons of men."

Hereby ye perceive that Wisdom is still crying after you, and lifting up her voice. If ye continue to refuse learn your doom. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also, will laugh at your calamity, I will mock when when your fear cometh: When your fear cometh as desolation, and your destruction cometh as a whirlwind: When distress and anguish cometh upon you.—Then shall they call upon me; but I will not answer; they shall seek me early; but they shall not find me." "Therefore shall they eat of the fruit of their own way, and be filled with their own devices."

"Up then get ye out of this place; for the Lord will destroy this city." "Escape for thy life; neither stay thou in all the plain" —"Behold the judge standeth before the door."

CONSCIENCE.

AN ADDRESS *of the* GENERAL ASSOCIATION *of* CONNECTICUT *to the Congregational Miniſters and Churches of the State, on the importance of united endeavors to revive* GOSPEL DISCIPLINE.

(Concluded from Page 16.)

THE care of baptized children and youth is a matter of too serious importance to be forgotten in this address. The prevalent neglect, in our churches, of a duty, so great and obvious, ought to excite the deep concern of all, who love the welfare of Zion. "Perhaps there is no obligation, disregarded with less remorse, or more fatal effects, than that of bringing up youth in the "nurture and admonition of the Lord." Christian families are as certainly the nurseries of the church upon earth, as she is herself the nursery of the church in heaven. Nor is there a more alarming symptom of her condition than the few, the very few, who tread in the steps of their religious parents. Old Christians are dying off, and a proportionable number of young ones, does not step forward to occupy their stations. Wo to that generation, by which the testimony of God shall be abandoned!—But wo also to that generation, which is preparing the "seed of evil doers," that shall perform the accursed work! They who now fill the Christian church, ought to tremble, lest at their doors should be laid the guilt of rearing an infidel progeny; and at their hands be required the blood of sons and daughters to be born in ages to come. If any thing vigorous is to be expected in remedying the evil, Christians must pause.—They must ask, whether or not they do right in coveting for their offspring, that friendship of the world "which is enmity with God:" whether they can now excuse themselves to their consciences, or will hereafter stand blameless before their Judge, for their unfaithfulness to the children "whom he hath given them;" for their connivance at those profligate habits which

are carrying pestilence into the bosom of domestic society; for the pitiable and criminal vanity of qualifying their boys and their girls for entering, with eclat [applause,] into that very *world*, from which the voice of their God has enjoined them and theirs to "come out and be separate," if they hope to be acknowledged by him, as his "sons and daughters."*

We exhort the churches to think on this subject; to *think* on it with a serious, prayerful attention, correspondent with its immense importance. The most plausible objections of those, who deny the divine right of infant baptism, are furnished by our criminal inattention to such, as have been solemnly dedicated to God. If we do not all believe that the promises to faithful parents are absolute, we all agree, that they afford the greatest encouragement. We all agree, that our vows of allegiance to Christ bind us to admonish parents, that are unfaithful; and that in some important sense, the care and authority of the church extend to the children of all, who are themselves in covenant. The neglect of these duties, as it mars the honor, hinders the prosperity, and hazards the safety, of the church, is indeed a criminal neglect. As it endangers the souls of the rising generation, beset, in this day, with the prevailing temptations of error and ungodliness, it is no less *cruel*, than criminal.

To promote greater attention to the religious education of baptized children, we beg leave to recommend the following things:

That Christian parents endeavour to give their children, every practicable advantage to become capable of reading the bible, and of repeating the Assembly's catechism, as early as possible:

That they spend, at least, one hour with them, every sabbath, in prayer, catechising and familiar instruction in the doctrines and duties of religion:

That they teach them to sanctify the Lord's day, by a stated and serious attendance on public worship, reading the scriptures and such other exercises, as are proper for holy time:

That they require them to attend public catechisings till they are fourteen years of age, and thenceforward, during their minority, to attend seasons, that may be appointed by their pastor, for the religious instruction of youth:

That they restrain them from going into irregular and vicious company, and places of dangerous resort, and from being abroad unseasonably, and especially on the evening of the sabbath:

That they train them up in the habitual recollection of their solemn dedication to God; of the relation, which they bear to his church; and the peculiar obligations, which they are under, in due time, personally, and publicly to own Christ.

We recommend that every church appoint the deacons, or some other meet persons, as a committee, to assist the pastor in public catechising, and in such family visits as may be agreed upon, for the purpose of enquiry into the state of baptized children, and of urging their parents

* Christian's Magazine.

to faithfulness. The same persons, with their pastor, may properly be considered as special guardians of orphan, baptized children, so far, at least, as to place them, if possible, under the care of Christian families. The gratuitous distribution of religious tracts, adapted to the capacities of children, may be productive of important benefits.

But as the success of all human endeavors, depends on a divine blessing, that blessing should be sought in earnest, frequent and united prayer. We propose that in each church the stated sacramental lecture should be considered as a season for such prayer. In conformity with the example of God's people, mentioned in the 29th chapter of Deut. let professing parents on that occasion stand before the Lord, with their "little ones;" and while they renew and ratify their own covenant vows, let the whole church present an offering of solemn prayer for their children.

In cases of public offence, especially, we entreat our brethren to consider the mischiefs, arising from *improper delay* in executing the laws of Christ. *******

When a professor has been guilty of a public and scandalous offence, we think that scriptural satisfaction implies a *public* confession and condemnation of such offence. In the transfer of membership from church to church, we wish to see greater caution exercised. Though it be highly proper to admit members of sister churches to occasional communion; yet when persons remove from one place to another, and are permitted to live, for years, without removing their special church relation, experience has taught, that painful, if not incurable, difficulties are often the consequence. Where a member of a church is recommended to a sister church, he ought ever to be considered as belonging to the church, recommending him, until received by the church, to which he is recommended.

We lament, that those who profess the same faith, and subscribe the same covenant vows, should live like strangers: That so many sit at our communion tables, who are so ignorant of each others real characters. It cannot be doubted, that if brethren would speak oftener one to another, in the spirit of meekness and Christian love; if they would take more pains to become acquainted with each others spiritual state; if incipient scandals and heresies were carefully watched and prayerfully attended to, before they become seated and obdurate; many difficulties in our churches would be prevented. The spirit of genuine gospel discipline in a church, will be in exact proportion to the brotherly love which exists among its members; and this will be greater or less, as familiar intercourse of hearts is cultivated or neglected. In this view, the benefits of frequent meetings for Christian conference, and social prayer, are too obvious to require particular mention.

In choosing officers of the church, particularly ministers, we beseech our brethren to be, in this day, peculiarly circumspect. If the interests of the church ever enforced on presby-

ters the apostolic injunction, "lay hands suddenly on no man;" we think the present state of the world makes it emphatic. We entreat our brethren of the several associations, not to licence candidates for the ministry, where there is the least ground of hesitancy, as to their want of the qualifications marked out in the epistles to Timothy and Titus. And as a farther check to novices, and a barrier against those preachers, who are deficient in learning, talents, professional study, soundness of doctrine, prudence, vital religion and purity of morals, we exhort destitute churches to invite no candidates with a view to settlement, but upon due and prayerful consideration, and obtaining the best advice in their power. We think experience has shown, that the employment of a great number of probationers, tends to confuse and divide a church and people. "In fixing, fix;" and let a thorough trial be the ground of your approbation and call.

Uninspired men cannot preach acceptably to the same congregation, for a series of years, without much study. And we think experience in New-England, has shown, that it is not for the spiritual interests of the church, that all ministers of the gospel should be itinerant and vagrant. Let them be supported in such a manner, as shall render them inexcusable, for not devoting themselves wholly to their sacred work; and then if they are not faithful, and do not bring beaten oil to the sanctuary; complain to the proper board, and when regularly convicted of sloth, heresy, or scandal, withhold from them your confidence, and account them unworthy of the ministerial office. Under God, the interests of Zion do not more depend on any human means, than a learned, able, pious and evangelical ministry.

Although there is not now that necessity for the office of deacon, which existed in the primitive church, the laws of the State making provision for the poor; still we think it highly proper, that every church should have a fund for charitable purposes; and, that there should be a voluntary collection, in all our churches, at the close of each sacramental communion, in order, that further aid and comfort may occasionally be given to the poor of the "household of faith," at the discretion of the deacons; they, from time to time, rendering an account of their alms, and of the state of the fund, to the church. This would render them almoners of the church, which was originally their principal office.

We advise the churches to draw more closely the bonds of consociational union. Doctor Increase Mather informs us, that although the churches of New-England originally assumed the name of Congregational, they disliked and disclaimed the name of Independent. The reason, he says, why they assumed the above name, was an opinion, that a particular organized church, has entire power within itself, to manage the affairs of Christ's kingdom and the holy discipline belonging to it, without a dependence on any superior power. His words are—"They revere synods and ecclesiastical coun-

cils, consisting of elders and brethren, sent as messengers of the churches, when want of peace or light shall call for their advice: But they esteem not stated councils or synods, with a juridical power, to be of divine institution. Nevertheless, we look upon reforming Presbyterians as our dear brethren."

Many affairs of the church, as the trial and ordination of pastors, the trial of scandalous and heretical ministers, on complaint, and the composing of differences between particular churches, seem to render consociations indispensable. And we apprehend, that the strict connexion of Christians of the same faith, in one mystical body of Christ requires, that unity of fellowship among them should be carried as far as possible. A closer union of churches would doubtless have an important tendency to promote their strength, peace and safety; to purge out errors, to prevent schisms and separations, and to bring offending ministers to adequate censure.

We solicit your attention, Christian brethren, to the various objects suggested in these pages. Let no one sit down supinely, in the belief, that nothing can be done for the revival of apostolic discipline in our churches.—We are unquestionably called to the attempt: Called by the commands of Christ, by the spirit of that gospel, which we profess, by the solemn and portentous signs of the times, in which we live. As a people, we are distinguished by unexampled privileges.—The cry of our iniquities is nevertheless, gone up to heaven—On every side are exhibited the painful proofs of our great depravity. In all our towns, how many families have no altar for God! How many hearts hate the gospel of his Son! How many mouths are full of cursing and bitterness, casting profane contempt upon God's name, and sabbath, word, and worship, and people! The period is awful. From the midst of great events, unfolding rapidly on the theatre of our world, the voice of Providence speaks emphatically to Christians—Rouse from your supineness—stand forth, disciples of Emanuel, Who is on the Lord's side?——Who?

If the aspect of passing events does not mislead the serious observer; if the trumpet of prophecy does not give an uncertain sound; God is about to winnow his church, and to sever the chaff from the wheat. Already his fan seems to be in his hand, for this solemn work. Wo, then, to formal, slumbering Christians! Wo to all who say they are Jews, and are not, but do lie; who have the *form*, without the *power*, of godliness. But, though the purging of the church involve its unworthy members, with its open enemies, in a tremendous overthrow; though the progress of this work shake every other kingdom into ruins; the foundation of Christ's kingdom standeth sure. There is nothing in these prospects to appal the heart that is fixed, trusting in God. Let us be sober and watch unto prayer. "The Strength of Chistians is the honor of the church. When men are inflamed with the love of God; live by a lively operative faith; set light by the profits and honours of the world;

study to do good, abstain from the appearance of evil, and season all their actions with a sweet mixture of prudence, humility, zeal and heavenly spirituality; Oh what an honor are they to their profession! what ornaments to the church! The world would sooner believe, that the gospel is indeed a work of truth and power, if they could see more of its effects upon the hearts and lives of men."* If all the members of our churches, were really "one compacted phalanx, with the bible in their hands, and Christ in their hearts, their prayers, as clouds of incense, going up before the throne, taking hold upon God's strength, and engaging omnipotence to be our reward; what wonders might we not expect."†

Finally, brethren, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." While it is called to-day, let us hear the voice of Him, who walketh in the midst of the golden candlesticks, "Nevertheless, I have somewhat against thee, because thou hast left thy first love.—Remember, therefore, whence thou art fallen and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place. Be watchful, and strengthen the things, which remain, that are ready to die: for I have not found thy works perfect before God. As many as I love, I rebuke and chasten; be zealous, therefore, and repent. He that hath an ear, let him hear what the spirit saith unto the churches."

Signed by order of the General Association,

AZEL BACKUS, *Moderator.*

New-London, June 22, 1808.

*Baxter. †Haweis.

THE preceeding ADDRESS is taken from a pamphlet circulated in Connecticut. Although it has occupied several pages and may have fallen within the observation of some of our readers, it is so seasonable we have felt no hesitancy at publishing it.—We earnestly recommend it to the frequent perusal and serious attention of all, who have covenanted to walk together as heirs of the grace of life.

EDITORS.

From a London Magazine.

ON THE AMUSEMENTS PROPER FOR CHRISTIANS.

To the Editor.

IT is a question of much importance of what kind the amusements of Christians ought to be, and how far, consistently with their character, they may indulge in them. As the subject has frequently occupied my thoughts, I have of course formed some opinion concerning it; which, if it have not the good fortune to meet the approbation of yourself and the generality of your readers, may have the good effect of inviting to the discussion some, who in that respect may be more successful.

Permit me, then, to state it as my opinion, that the amusements of christians should be their recreation, not their business. They should be rather of a private,

than a public and gregarious, kind. Still less should they be of ſuch a nature and character, as tends to ſink the grand diſtinction, which ought ever to divide the religious from the irreligious part of ſociety. Least of all ſhould they have in their compoſition any thing which is directly and decidedly ſinful.

With reſpect to theatrical entertainments the opinion of the Chriſtian world ſeems to be pretty well determined. But there are others of an inferior, and, as I am willing to admit, of a more innocent kind; balls, and concerts, for inſtance, an atttendance upon which ſome are diſpoſed to conſider as not incompatible with the Chriſtian character. Upon theſe, therefore, I propoſe to offer ſome remarks.

It certainly becomes a Chriſtian ſeriouſly to enquire, and to the beſt of his ability determine, what is the predominant character of thoſe who frequent theſe amuſements. If the greater part are not decidedly vicious, in ſuch a degree as the world tolerates and approves, (and that is a conſiderable one), charity itſelf muſt pronounce them to be lovers of pleaſure more than lovers of God. And is there no danger to a Chriſtian in aſſociating with ſuch characters? is there no danger to youth particularly in ſuch an aſſociation? is there any thing which tends more powerfully to an aſſimilation of character in different perſons, than an aſſociation in their pleaſures? It can hardly be pretended, by the moſt zealous advocate for the amuſement in queſtion, that it does not operate as an incentive, of the higheſt power, to vanity and every kindred diſpoſition; if, indeed, its natural tendency, in ſome reſpects, be not worſe. And it muſt be allowed by all who are acquainted with the ſubject, that a paſſion for amuſements, often generated and almoſt always ſtrengthened by this particular indulgence, while it enervates the mind, renders it unfit for the proſecution of the regular duties of life, and extinguiſhes many human virtues.

If any, who have partaken of ſuch diverſions without perſonal injury, ſhould allege their own caſe to invalidate what I have juſt been ſaying, I ſhall only add, that, by this very circumſtance, they are diſqualified from giving an accurate judgment upon the ſubject. And if this is not the caſe with others, as with many moſt unqueſtionably it is not, a Chriſtian ſhould conſider how far he is juſtified in encouraging by his example a gratification, of which others cannot partake without danger, if not without guilt.

Unqueſtionably men of character, virtue, or religion, never appear ſo much out of place—never appear ſo contemptible, as in a ſcene and occupation, which the gay and the diſſipated claim peculiarly as their own. And one is tempted to pity the condition of worthy perſons, who, with all their awkward attempts to aſſume the manners, and accommodate themſelves to the ſpirit of their company, are ſhunned and ridiculed by the very perſons, for whoſe ſake they make the ſacrifice. There is, at leaſt, in the amuſements here condemned, a levity, a dubiouſneſs, little conſonant with the prevailing ſobriety, circumſpection, and ſelf-

jealousy, which belong to the Christian character. And so well agreed are even irreligious persons with the generality of Christians in this view of the subject, that peculiar disapprobation and disgust has been expressed by the former, at seeing clergymen take their parts in the diversions of the ball room. It is a disgrace, peculiar to modern times, to behold the names of persons consecrated to religion regularly announced by the public papers, as stewards of the approaching ball. *Pudet hæc opprobria, &c.*

But I consider the matter in another light. There is a language in the conduct which I am reprobating. Men may speak by actions as well as by words.—Language, properly so called, is a system of arbitrary sounds, which, by a tacit, implied, and known consent, convey certain definite ideas. No formal or express compact was ever made by any individual to this purpose. The sounds themselves are so far from having any necessary connection with the ideas for which they stand, that in some other language they may denote directly the reverse. Yet such is the obligation arising from the consent abovementioned, that a man by his words may not only produce evils of the most serious nature, but become justly chargeable with the guilt of causing them. Actions are significative upon the same principle; and in most cases we are as much bound to abide by their meaning—as much liable to the imputation of of their natural consequences.—Now, judging according to the known sense, which the world in general, both those who have religion and those who have none, put upon frequenting places of public amusement, I consider such conduct as a badge, a signal, a mark, by which the person so acting gives it to be understood, that he is on the world's side; that he classes himself with those who live without God in the world, and who look for no happiness but what is to be enjoyed here. If this interpretation should be only doubtful, it would still be incumbent upon a Christian to be on his guard, and neither give just offence, nor put a stumbling block in the way of his brother. There is a respect due even to the prejudices of men; and if, by inattention to these, we embolden others to transgress, or defeat our own usefulness, we shall not be accounted by our judge as guiltless of the injury that is done. X.

ANECDOTES.

WE destroy our joys by devouring them beforehand with too eager expectation. We ruin the happiness of life when we attempt to raise it too high. Menedemus being told one day, that it was a great felicity to have whatever we desire, Yes, said he, *but it is a much greater to desire nothing but what we have.*

Buck's Miscel.

It is observed of Cæsar, that he never said to his soldiers, *Ite*, go on; but *Venite*, come on, or follow me. So our great exemplar, while he commands us to do duty, hath shewn us the way, *Follow me*, is the divine injunction. *ib.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

LETTER *from the* HON. JOHN C. SMITH *to the* REV. DAN KENT, *Benſon.*

"MR. OBRIEN, late consul-
"general at Algiers, informs me
"this evening, (11th January,
"A. D. 1806) that before he left
"Algiers, say two years ago,
"there arrived at that city a car-
"avan of *Moabites* from the in-
"terior of Africa. The Caravan
"consisted of thirteen thousand
"souls when it set out; Only
"fourteen hundred arrived at Al-
"giers; the rest having perished
"in the desart for want of water.
"The Survivors called them-
"ſelves *Moabites* or *Mosabites*, said
"they had come two months
"journey from the South (1500
"miles)—that the name of their
"capital is *Mosaib*, and contains
"half a million of people. The
"males were circumcised. They
"professed to believe in the Old
"Testament, spoke Arabic, wrote
"well, and were accomplished in
"science."

DEAR SIR,

The foregoing is extracted from a memorandum book I kept, whilst resident at Washington, and is the substance of a communication made to me by the gentleman therein mentioned. It is now forwarded agreeably to your request. In answer to your enquiry respecting the character of Mr. Obrien, I can only say that I believe him altogether incapable of misrepresentation.

I am, dear sir, very respectfully,
Your friend and obedient
Servant.

J. C. SMITH.

West-Haven, July 16, 1808.

REV. MR. KENT.

EAST INDIES.

Extract from a Letter lately received from India.

Dear Brother,

WE live in undisturbed tranquillity at present, as it respects government, and are going on with our work with various success, which I shall try to detail.

There are now five churches in Bengal, and one in the Burman dominions. These are small, but that God who plants can protect the tender plant and make it grow.

Last Lord's day six persons were received into communion with us; one of them an Armenian. There are two of that nation now who have joined the church of Christ in this place; and I believe they both possess gifts for the ministry of the word. It is the intention of the church to call them to that work; and as they speak the current languages of this and some of the neighboring countries, I trust they may be made highly useful.—They are now very desirous to put their lives in their hands, and go forth preaching the gospel.

Our increase has lately been encouraging, particularly among young persons of the Portuguese nation, or those born from Europeans having had native women for their mothers. These persons form a connecting link between the Europeans and the na-

tives; but are much nearer the latter than the former in their habits and attachments. I trust this circumstance, therefore will turn out for the furtherance of the gospel. God has, beyond all controversy done great things for Calcutta and its environs, and is still carrying on his work.

	Translated to	*Printed to*
Sungskrit	Revelations.	2 Cor. chap. ix.
Bengalee	1 Kings, chap. xiii.	2 Sam. chap. xviii.
Oorissa	N. Test. Psalms, Job.	Rom. chap. vi.
Hindosthanee	N. Test.	Luke, chap. vii.
Mahratta	do. and Job, Psalms.	Mark, chap. v.
Goozerattas	Acts.	Matth.
Chinese	Acts.	Matth.
Seek	Romans.	Not begun.
Talingo	do.	do.
Humato	do.	do.
Burman	Luke.	A font of types are cast.

Besides these, all of which are conducted by us, there are other versions carrying on by others. The Persian by Nathaniel Sabat, an Arabian Christian, and an edition of the Hindoosthanee, in the dialect of the Mussulmans, by Rev. Mr. Martin, are going to press. A version is said to have been made under the superintendence of the Syrian bishop into the Malayalam; some few chapters have been translated into Telinga by our pædo-baptist brethren at Vizagapatam, and something further done towards completing the version into the Congalese tongue by some persons at Ceylon. The whole bible was printed in the Malay tongue at Batavia several years ago, by the aid of the Dutch governor; and there are probably other attempts made or making of which I am ignorant.—Thus you see the Lord is causing the leaven hidden in the meal to ferment; I trust the whole will soon be leavened.

My son Felix and brother Chater, (says Mr. Carey) met with as encouraging a reception in the Burman dominions as they could wish, and much more so than we expected. I hope therefore we may reckon that the gospel is carried thither, and that it will eventually be successful; I know that we have more than ordinary reasons to leave this with God, and that all success depends wholly on his blessing. The authority there is most arbitrary; and human life is of no value in the estimation of those in power. As a proof of this, the viceroy of Rangoon, who was brought up at the same breast with the emperor, was ordered to Ava in chains, a few weeks ago, because a young elephant died which was committed to his care. Crucifixions of thieves, pouring melted lead down their throats, and other horrible forms of execution are common; but the Lord can preserve the messengers of his gospel, and give them success. My son has introduced the vaccine inoculation into that country; the family of the viceroy were first inoculated.

Translations of the word of God are going forward as fast as we can get them ready. I am now translating the book of Revelations into Sungskrit, and the state of the printing is as follows.

Brother Marden is settled at Goomalutee near Malda, where there is a small Baptist church; and lately brother Robinson, with my second son, went to Bouton to attempt the beginning of a mission in that country. At present that effort must remain as it is, the Bootenese being now engaged in a civil war; but I trust it will not be long before that country is opened to the gospel.

Evan. Intel.

DOMESTIC.

From the Panoplist.

Letter from the Rev. JOSEPH BADGER *to the* Rev. Dr. MORSE.

Boston, February 22, 1809.

DEAR SIR,

HAVING been in this region for a considerable time, for the purpose

of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of Christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxiliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two laboring men are employed to assist the Indian people in fencing, ploughing, raising of corn and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the Missionary family and Indian School. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a school-house is to be erected, with the other buildings, convenient for the Missionary family; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming, in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of Smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward agriculture among the natives; it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the laborers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, melons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandurky, in October,) of twenty-six head; among which, were five oxen, and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and progress of the Wyandot mission. The salvation of the heathen, is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend
and humble servant,

JOSEPH BADGER.

REV. DR. MORSE,
Charlestown.

Note.—Received, for the Indian Mission, from a few private gentlemen in Boston, *three hundred eleven dollars;* from the Honorable Corporation of Harvard College, one hundred dollars; from the Massachusetts Society for promoting Christian knowledge, fifty dollars; and from a few of the friends of Missions in Cambridge, one hundred and eighty-three dollars. JOSEPH BADGER.

NEW CHURCH IN BOSTON.

WE are happy in announcing to our readers the recent organization and establishment of a New Congregational Church in Boston, on Evangelical principles, who have recognized as the doctrines taught in the Holy Scriptures, those expressed in the Confession of Faith agreed upon by the Elders and Messengers of the churches, assembled in Boston, 1680, and have adopted as their guide in their church government and discipline, what is denominated the *Cambridge Platform*. This new church, we understand, have invited the Rev. Dr. Henry Kollock, late Professor of Divinity in the College at Princeton, (N. Jersey,) to be their Pastor, who has given a favorable answer to their invitation, and is expected in Boston, in the course of a few months, with his family, with a view to his settlement. We deem it an auspicious circumstance that this new church, which, from the success of their subscription, and the eminent talents and high reputation of their Pastor elect, is rising up with such promising prospects, is established on the same Ecclesiastical foundation and Evangelical principles, as are all the ancient churches in Massachusetts.

Pan.

We are happy in receiving the preceeding intelligence. We understand that about forty thousand dollars have been already subscribed towards the erection of a new Meeting-House.

Ed'rs.

CONNECTICUT.

A LETTER from a respectable correspondent in Connecticut, informs, that *twenty-nine* persons have been admitted into the church in Yale College, New-Haven, since the first of May last; three more are candidates for admission, some others are hopeful converts. This seminary has been singularly favored of heaven for the last five years. Enriching streams have annually flowed from it, gladdening the churches of Christ.

"There have been," says this correspondent, "more than 250 new professors of religion in this city since November before last, and among them many persons of the superior classes. The cause is therefore become strong here. Considerable revivals of religion are multiplied around us, in Norwalk, Fairfield, Reading, Derby, East Haven, Guilford, North Guilford, &c. In Hartford, also, East Hartford, North Bolton, North Coventry, Weathersfield, Middletown, New London, Colchester, Watertown, South Britain, Canton, &c. the same happy spirit prevails; and in several of these places, in a powerful manner. *Laus Deo; et consolatio filiis ejus.*"* *ib.*

PHILADELPHIA BIBLE SOCIETY.

THE establishment of a Bible Society for distributing bibles to the poor, has for some time, been an object of special desire to many benevolent christians in this country. Contemplating with unfeigned pleasure, the extensive good doing by such a society in Great Britain, they wished to see their brethren here imitating their truly christian exertions.—We feel happy in announcing to the public, that a Bible Society was, on the 11th day of December last, established in this city; and a constitution for it adopted unanimously, by a meeting consisting of nearly thirty individuals, clergy and laity, from different denominations of christians.

* Praise be to God, and comfort to his people.

As this society is not intended for this country generally, and was formed on the ſupposition that others like it would be established in other states; the plan may be regarded by some as injudicious. It may, therefore, be proper to mention that the individuals with whom it originated were of an opinion, that a general society extending throughout the United States, would be unwieldy and languish in all places, except the centre of its operations. It appeared to them that if similar societies were established in the principal cities in the union, they might, by corresponding with each other and uniting occasionally their funds, act with much more vigor and greater effect than one general society.

On this plan many more individuals will be brought into the immediate management of these institutions, than could be introduced into that of a single society; who, feeling a particular interest in their prosperity, will be prompted to exert themselves more, than if they were only members, in procuring funds, and aiding in the distribution of bibles.

It is, therefore, hoped that this plan will meet with general approbation, and that believers in that revelation which God hath vouchsafed to give to our world, will be active in promoting bible societies in our principal cities and towns.

Who that knows the value of the bible, and has felt the power of the gospel bringing him into a state of reconciliation with God, purifying his heart from sin, and blessing him with consolation and with the hope of eternal life, does not wish to see it in the hands of every human being? Who that is animated with love to God and love to man, can withhold his support from a society established to circulate *the bible, the word of God*, among the poor and the ignorant? Christians! let us endeavor to make this invaluable book, this book more precious to the world than the sun, and shedding upon it a more glorious, a diviner light, as cheap, as free to them, as the light of day, or the running stream.

The following is the CONSTITUTION of the Bible Society.

The subscribers having taken into consideration the inestimable value of the Revelation which it hath pleased God to make to our world of his existence, character, will, works and grace, in Jesus Christ, in the BIBLE; and of the great benefits to be expected from the distribution of it among persons who are unable or not disposed to purchase it, have agreed to form themselves into a society for that purpose, to be called THE BIBLE SOCIETY; The Constitution of which shall be as follows.

[*We are reluctantly obliged to postpone the insertion of this Constitution till our next number.*]

ORDINATION.

March 1st, 1809, was ordained, over the Church and Society in Jerico, the Rev. JOHN DENISON. Introductory prayer, by the Rev. JAMES PARKER of Underhill; Sermon, from LEV. x. 3. by the Rev. HOLLAND WEEKS of Pittsford; Consecrating prayer, by the Rev. LEMUEL HAYNES of West-Rutland;

Imposition of hands, by the Rev. Messrs. Haynes, Wooster, Weeks and Morgan; Charge, by the Rev. Benjamin Wooster of Fairfield; Right hand of fellowship by the Rev. Simeon Parmelee of Westford; Concluding prayer, by the Rev. Joseph Cheney of Milton. As might be expected in a place where is a special work of God's Holy Spirit, there was a great concourse of people and remarkable, feeling attention.

POETRY.

THE TREACHERY OF EARTHLY HOPES.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.—Solomon.

AS oft the morn serene and fair
With clouds is overspread,
So human prospects darkened are
By drear afflictions' shade.

What tho' the day of life be bright,
And promise lasting joy? [night,
Misfortune's storms may come ere
And ev'ry hope destroy.

We live where changes dire prevail,
Where none are sure of rest;
For, oft severest woes assail
The unsuspecting breast.

If we on hoards of wealth rely
To yield our souls delight,
Riches take wings and distant fly,
And vanish from our sight.

If we on darling friends depend,
To light the lamp of joy, [lend,
Frail are the hopes, which these can
For death may friends destroy.

Why should we, then, to earth be
By such unyielding ties, [bound
Since nothing stable can be found,
Of all below the skies?

We only pave the way for woe,
When trouble sends her darts,
Unfit our souls to bear the blow,
And paralyze our hearts.

May I enjoy the gifts of heaven,
With gratitude of soul, [given,
And when the dread command is
In peace resign the whole.

Let me my treasure place above,
Where changes never come,
Make God the object of my love,
And heav'n my final home.

Then, tho' all earthly joys decay,
And death my soul dismiss,
My *mansion* is celestial day,
My *portion*, endless bliss.

Euphranor.

TO CORRESPONDENTS.

Euphranor's liberal contributions for the Poetic Department, have been thankfully received. He will find one of his communications in the present number.——J. C. Smith's Letter is an interesting document, as it may excite an enquiry whether the *Moabites* are still a distinct people, and whether they are to be converted to Christianity "in the latter days," in fulfilment of *Jer.* xlviii. 47.—"Letters" from a Correspondent are under consideration. Further communications are solicited from their author.——Rufus' request shall be granted.

†‡ Concise descriptions of all late revivals of religion in Vt. are solicited.